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Western Africa;

Its History, Condition, and Prospects:

By Rev. J. LEIGHTON WILSON, Eighteen years a Missionary in Africa, and now one of the Secretaries of the Presbyterian Board of Foreign Missions: with numerous engravings. New York: Harper & Brothers, Publishers, 1856.

The author of this book is a native of South Carolina, and his esteemed and accomplished lady, who was his companion during all the years of his missionary labors, a native of Georgia. Their desire to impart christian knowledge to the Africans was probably strengthened, if not originally excited, by their intimate acquaintance with the character and condition of the descendants of Africa in our Southern States; and when they entered into the service of the American Board of Commissioners of Foreign Missions, a number of slaves, theirs by inheritance, accompanied them to share the liberty and other advantages opened to colored emigrants in Liberia. It is not our purpose to speak particularly of the zeal, fidelity and success which marked and illustrated the

missionary labors of Mr. and Mrs. Wilson during the eighteen years of their residence on the Western Coast of Africa, but simply to record our opinion, that with a truly apostolic spirit they dedicated themselves, in a region of great difficulty and danger, to the noblest work in which Christians can be called to engage. Nor do we doubt that the memorials of their benevolence in Africa will be imperishable.

The work before us presents a general view of Western Africa, its geographical outline and features; its history, present inhabitants, their languages, manners, customs; the civilized settlements; the natural history and productions of the country; its commerce, the condition and prospects of christian missions;—derived in part from books, but mainly, in regard to the present, from the personal observations of the author.

The advantages of Mr. Wilson for acquiring a knowledge of the country and the negro tribes of Western Africa, have seldom been equalled,

and his work shows that he neglected none of them. His first home in Africa, and for some seven years, was among the Greboes of Cape Palmas, in the immediate vicinity of the Fishmen and Kroomen, (or, as Mr. Wilson writes it, Krumen,) and for a still longer time he dwelt among the Mpongwes of the Gaboon, or Gabun, river, very nearly on the equator; and during his missionary life he visited all the most important points of the coast for 1,500 miles, and occasionally went for some distance into the interior. He studied thoroughly and reduced to writing two of the languages spoken by large and extended tribes, composed grammars and dictionaries of them, and published religious books in both. A writer in *Harpers' Magazine* says:—"He has either written or furnished the materials from which have been elaborated some of the most valuable contributions recently made in the sciences of ethnology and philology. A pamphlet on the slave trade, from his pen, fell under the notice of the English Government, at a time when it was a matter of debate whether the British vessels should not be withdrawn from the slave coast; and as he has been informed by a letter from Lord Palmerston, this pamphlet decided the question in favor of the continuance of the effort to put a stop to the slave trade." Our knowledge of remote and little explored countries, and especially of Africa,

has increased during the last few years with astonishing rapidity—and for this we are greatly indebted to christian missionaries. While their principal object has been to enlighten barbarous and savage nations with God's holy and eternal Truth, they have not failed to add immensely to our stock of geographical, agricultural, statistical and ethnological knowledge. One of the most decided evidences of this, is the work before us.

Those who seek a brief, but full and comprehensive account of Western Africa, stated in clear and sober language, without coloring or exaggeration, in a philanthropic and christian spirit, will find the information they desire in this work. We should indeed have been gratified had the respected author considered more fully the condition of our colored population in its relations to Africa, and the duty of the people of the United States to prepare and send forth great numbers of this people, with their own consent, to establish and extend civilization and the christian religion among their African brethren; and had he adopted somewhat broader and more animating views, and more earnestly and emphatically expressed them, on the promised beneficence and mighty moral influence of the Republic of Liberia, so enriched and blessed as we believe it to be, with all the elements of a free, independent, Christian State, destined by

Divine Providence to an indefinite growth and ever-abounding prosperity. We now see, as never before, a benevolent purpose in the Divine permission, that so many Africans should be introduced and left to increase amongst us, and that this purpose is their deliverance from barbarism and education in the habits, arts, and religion of a christian people, in order that they may return to the country of their fathers, bearing to their untaught brethren the lights of civilization, of liberty, and the testimonies of God. Many great events have concurred to prepare the way for the fulfilment of this purpose:—repeated and successful explorations of the African continent;—the awakening of the spirit of missionary enterprise;—the suppression of the African slave trade;—the agencies of lawful commerce arousing the industry and developing the resources of that country—and above all, the christian settlements of her civilized descendants rising upon her shores, with the advantages of good government, and all the elements of moral and intellectual improvement:—These, with the ready going forth of a numerous host of Christ's servants, to build up in her populous kingdoms and her waste places that Church which is the pillar and ground of the Truth—one and all speak of coming greater movements through the exiled children of Africa, encouraged

and assisted by the good people of these United States, to fulfil the merciful designs of Him to whom that country, with all her tribes and nations, is given for an inheritance. Thoughts on all these topics would come from no one with more propriety or effect than from Mr. Wilson.

The book before us is divided into four parts: the first containing a general view of Africa—the geography of that country; the discoveries and doings of the Portuguese in Western Africa; the early enterprises of the English, French and Dutch, in that region; an account of Senegambia, the great rivers Senegal and Gambia, and of the people in their vicinity. The second describes northern Guinea, including the Sierra Leone Coast, the Grain Coast, the Ivory Coast, the Gold Coast, the kingdom of Ashantee, and the Slave Coast; with an account of the superstitions of that part of Africa. The third part brings before us southern Guinea, extending from 5° north to 15° south, including Pongo, Loango, Kongo, and Angola, with the islands of Fernando Po, Princes, St. Thomas, and Annabon. The fourth part is dedicated to Liberia, Sierra Leone, the slave trade, the languages of Africa, Christian Missions in that country, and the agency of white men in connection with missions to Western Africa.

The region of Africa which Mr.

Wilson denominates Western, lies along the Atlantic ocean, between the border of the Great Desert, 16° north latitude, and the province of Benguela in about the same degree of south latitude, and varies in width from two hundred to three hundred and fifty miles. It is related to Africa much as the Atlantic States here are to North America. The Kong mountains, represented by our author as spurs or chains, the one running northwesterly and the other southeasterly for 2,000 miles, separate Western Africa from the populous districts and kingdoms of the interior. Though some portions of this coast are represented as flat and monotonous, others are represented as exhibiting "some of the richest and most exuberant natural scenery to be found in the world."

"In the vicinity of Sierra Leone, Cape Mount, and Cape Messurado, the eye rests upon bold head-lands and high promontories enveloped in the richest tropical verdure.

"In the region of Cape Palmas there are extended plains, somewhat undulating, that are beautified with almost every variety of the palm and palmetto. On the Drevin coast the country rises to high table-land of the richest aspect, and of immense extent. The Gold Coast presents hills and dales of almost every conceivable form and variety; and as we approach the equatorial regions, especially in the neighborhood of Fernando Po and the Kameruns, mountain scenery presents itself of exceeding beauty and surpassing magnificence."

The four great rivers of Western

Africa are the Senegal, Gambia, the Niger, and Congo. The secondary rivers are numerous, none of them more than two or three hundred miles long, taking their rise in the mountain range forming the eastern boundary of this district of Africa. Those in the gulf of Benin and in southern Guinea, have wide mouths and good harbors, and such harbors are also at Goree, Gambia and Sierra Leone, though in these Western Africa is deficient. The insalubrity of the climate of Western Africa is owing, according to Mr. Wilson, to the dense forest growth extending along the whole length of the country; but we think its width less, in some parts at least, than he imagines. The climate along the sea coast is not oppressively warm. Sea breezes prevailing three-fourths of the day render it pleasant. The thermometer ranges between 70° and 90°, seldom below the former or above the latter.

"The Harmattan wind, as it is called, prevails at certain seasons in Senegambia and Northern Guinea, but is seldom felt in any part of Southern Guinea. This wind comes from the Great Desert, and prevails in the months of December, January and February, blowing three or four days in succession. It is felt by vessels to the distance of three or four hundred miles from the sea coast. It is always attended by a dry, hazy atmosphere, and almost every thing, animate and inanimate, feels its influence. Door and window-shutters and wooden furniture are cracked and split by the dryness which it occasions. Veneering is

detached from furniture, the covers of books are twisted and bent backward, and the lips and hands become chapped as in very cold weather.

"During the prevalence of this wind the sails of ships become discolored, and the fine dust which collects upon them becomes so thick that you may write your name upon them. Formerly it was thought that this dust was blown from the Great Desert, but Lieutenant Maury traces it from South America. The air is pleasant and bracing for Europeans, but the natives of the country find it very disagreeable, and have to resort to the use of all the covering for their bodies that they can get during its prevalence."

Speaking generally of the people of this country, Mr. Wilson says:

"The inhabitants of Western Africa, though greatly debased by the multifarious forms of heathenism found among them, are not, nevertheless, to be ranked among the lowest order of the human race. Compared with the civilized nations of the earth, their deficiencies are palpable enough; but compared with other uncultivated races of men, they would occupy at least a very respectable medium. In their native country, and that portion of it which we have under consideration, they have fixed habitations; they cultivate the soil for the means of subsistence; have herds of domestic animals; show as much foresight as almost any other people, in providing for their future wants; have made very considerable proficiency in most of the mechanic arts, and, at the same time, they evince not only a decided taste, but an equal aptitude for commercial pursuits. They have no written literature, and no system of education, with the exception of those who have been brought under the influence of Mohammedanism;

but they have almost any amount of unwritten lore, in the form of fables, allegories, traditionary stories, and proverbial sayings, in which are displayed no small share of close observation, lively imagination, and extraordinary shrewdness of character."

We pass over for the present the interesting chapters relating to the Portuguese discoveries in Western Africa, their participation in the slave trade, their commercial gains, and attempts to propagate the Catholic religion; also that stating the enterprises of the English, French, and Dutch, in that country; and proceed to gather from subsequent pages a brief general view of the people who inhabit this part of the world.

Senegambia is the name given to that part of Africa watered by the rivers Senegal and Gambia, and extends from the Great Desert to Cape Venga in 10° north latitude, and interiorward to the distance of six or seven hundred miles. The Rio Grand also flows through this part of Africa. The Jalofs, the Mandingoes, and the Fulahs, occupy this country. Four provinces make up the kingdom of the Jalofs, whose emperor resides at a place called Hikakor, near the centre of the four provinces. The country is said to abound in provisions, cattle, and poultry. The population is estimated at one million. Their faith is represented as a complete medley of Mohammedanism and paganism.

A strong antipathy exists between them and the Mandingoes. These people are said to be the handsomest negroes in Africa.

"They have woolly hair, thick lips, and a glossy black complexion, but with tall and graceful forms. Goldberry describes them as mild, hospitable, generous and trustworthy; and of their women he says, they are handsome, and as attractive as black females can be." * * *

"Among the Jalofs there is said to be a species of caste quite as marked as that of India. Besides the nobles, who are called the 'good Jalofs,' there are four other ranks or castes: the *tug*, or smiths; the *oudae*, who are tanners and sandal-makers; the *moul*, who are fishermen; and the *gaewell*, who are musicians or bards. The 'good Jalofs' will not intermarry with any of the other castes.

"The *gaewell* are not permitted to live within the walls of their towns, to keep cattle, or drink sweet milk, and are refused interment, on the allegation that nothing will grow where one of their caste has been buried. Still, their services are often brought into requisition by the nobles, or 'good Jalofs,' who pay them liberally for chanting the praises of their ancestors on great public occasions. Besides the castes above mentioned there is another class, called Saobies, who are said to be much like the European gipsies in their customs, manners, and general character." * * *

"The Jalofs are said to be very simple in their modes of living. Their houses are small, and, for the most part, of a conical shape. Every man, however, of respectability always has two houses—one in which he sits and sleeps, and the other in which his cooking is done. The dress, both of men and women, con-

sists of two square cloths, one of which is worn around the waist, and the other is thrown over the shoulders. They manufacture cloth of a better texture and of a broader web than most of the other tribes of the country. Their chief article of food is a dish called *kuskus*, made of pounded maize or millet, and milk."

The Mandingoes, Mr. Wilson represents as a wandering race, Mohammedans, but retaining their pagan rites, having their principal settlement, Manding or Jalankonda, some six hundred miles eastward from the coast, near the source of the Niger. They are found in small communities around all the European settlements and at Liberia.

"Taken altogether they are perhaps the most civilized, influential, and enterprising of all the tribes of Western Africa. Those of them I have met with at Sierra Leone, Monrovia, and other places on the coast, have very black complexions, but not glossy like that of the Jalofs; of tall and slender forms, woolly hair, but with thinner lips and less flattened noses than most of the African tribes. Their dress consists of a three-cornered cotton cap of their own make, a pair of short Turkish trowsers, over which is worn a sort of blouse, or a large square cloth, and sandals. The men always carry a short sabre in a leather case suspended from the left shoulder, and a small leather bag or pouch in front, in which are scraps of paper with Arabic written on them, and are regarded as charms or amulets to protect them from harm. They seem to be naturally taciturn, but when accosted in a respectful manner, they can easily be drawn into conversation, and can give more information about the interior of the

country than any other people to be found along the sea-coast." *

"Many of them read and write the Arabic with ease and elegance, and they establish schools wherever they go for the purpose of teaching the Arabic language and inculcating the principles of the Koran.

"The writer remembers to have met one of these teachers some years ago near Cape Mount, where his pupils were taking their first lessons by making Arabic characters in the sand. When they locate temporarily in the neighborhood of a European settlement, they employ themselves in making sandals, bridles, whips, sheaths, and various other articles, out of leather of their own manufacture, and these they hawk about the streets. They are also extensively engaged in manufacturing amulets, which consist of scraps of Arabic writing sewed up in small leather pouches, which they sell to the pagan negroes at very high prices. The Mandingoes have distinctions or ranks in society as well as the Jalofs, but not in the same order. According to Laing, the priests or teachers of the Koran stand next to the king; the chiefs come next to the priests, and after them the artisans, of which there are several grades. Next to the artisans come dependent freemen; next, domestic slaves who have been born in the country; and after them such slaves as have been taken in war, or have been made such for crimes. The priests and artisans may travel in any part of the country, even in times of war, without molestation." * * *

"Park speaks of the strong attachment which the Mandingoes always manifest for their mothers, and mentions, as an illustration of the fact, a proverbial saying that is in every man's mouth, 'Strike me, but don't curse my mother.' This feeling is

not peculiar to the Mandingoes, but is equally characteristic of all the native tribes of Africa. An African every where will resent any thing said against his mother, however trivial, much quicker than any personal insult: and if there is any cause, according to his notions of honor and duty, that would justify him in shedding the blood of his fellow-man, or laying down his own life, it would be in defence of the honor of his mother. This strong feeling, so characteristic of the African race, probably grows out of the institution of polygamy, bad as this institution is in itself. The affections of the father are necessarily divided among the different branches of his household, while those of the children are concentrated more particularly on the mother, who not only provides for them, but must defend them in the litigations which constantly occur in families constituted on such principles."

Park represents the Mandingo mothers as teaching their children to speak the truth, and they feel proud above all things of a son who never utters falsehood. Mr. Wilson, from careful observation of African character, doubts whether beyond the fact that children are trained not to deceive their mothers, there is correctness in Park's statement.

The Fulahs, or Foulahs, are the largest of the great families of the Senegambia. Those on the Senegal are darker in complexion than in the interior, where they bear the name of Follatahs, and in form and stature resemble the Mandingoes.

"Their complexion is a brownish black, with hair soft and curly, foreheads good, lips thin, and their

noses anything but flat. In stature they are of the medium size, limbs delicate but well formed, and in gait graceful and independent." * *

"The Fulahs have a tradition that they are the descendants of Phut, the son of Ham. But whether this tradition be true or not, it is a singular fact that they have prefixed this name to almost every district of any extent which they have ever occupied, as may be seen by reference to those in Senegambia. Whether they have any means of verifying this tradition, or through what branches of the African family they trace their descent, does not appear.

"By some who have investigated the subject, it is supposed that they are a mixed race; but whether the elements are Negro and Arab, or Negro and Berber, is a mooted question, and not likely to be settled very soon." * * *

"They can accommodate themselves to almost any circumstances, and are really industrious and enterprising. Travelers who have visited them in the different districts in which they live, give very different accounts of their disposition and social habits; and there is as much diversity in their social character and habits as in their physical characteristics.

"Major Gray speaks of them as having a 'high degree of cunning, duplicity, selfishness, and avarice, to gratify which they are restrained neither by fear nor shame.'

"Goldberry, who was better acquainted with those in Futa-Torro, says, 'The legitimate Fulahs are very fine men, robust and courageous; they have strong minds, and are reserved and prudent; they are intelligent and industrious, but, from their habitual commerce with the Moors of Zahara, they have become savage and cruel.'

"Mungo Park says of those of

Futa-Bundu, 'They are naturally of a mild and gentle disposition, but the uncharitable maxims of the Koran have made them less hospitable to strangers, and more reserved in their behavior than the Mandingoes.'

"Winterbottom, who traveled among them toward the close of the eighteenth century, speaks of them as peculiarly courteous and gentle.

"The Fulahs have never participated in the foreign slave trade, except in a few cases criminals have been disposed of in this way instead of being put to death. In other cases individuals of them have fallen into the hands of kidnappers, and in this way were brought to this country, or taken to the West Indies. One remarkable case of this kind was that of Ben Job Solomon, who was brought to Maryland by Capt. Pyke, but was ransomed by Oglethorpe, and sent back to his own country, after having received a good education in England. Another notable case was that of Abdul Rahahman, who was ransomed and sent to Liberia in 1838, after having been a slave in the United States for more than forty years. There is another still living in Wilmington, N. C., by the name of Moro, now eighty-five years of age. He has had opportunity to return to his country, but has always been averse to returning. He was expelled from his own country for crime, but found the Saviour here, and loves the country where he has found so inestimable a treasure."

Northern Guinea is the largest of the three principal divisions of Western Africa, and though lying embraced within five or six degrees of latitude has a length of coast of more than fifteen hundred miles. It has an area of something like half a million of square miles and a popu-

lation of from eight to twelve millions. Mr. Wilson represents them as belonging to the Nigritian branch of the African race, (from the families on the Niger,) and differing from those of Southern Guinea, who are supposed to have descended from the ancient nations of the Nile.— Their country extends from 10° north latitude to the Kameruns mountains in the gulf of Benin. On this coast are many European and American civilized settlements.

"The coast of Northern Guinea presents great variety of natural scenery, and is every where characterized by the richest and most exuberant vegetation. A stranger feels almost oppressed by the rich and dense verdure which crowds upon his vision from every spot upon which his eye rests, and he can scarcely realize that a country can be tenanted by human beings, where there is so much that is primitive in appearance and unbroken in its general outlines.

"Sierra Leone, Cape Mount, and Cape Messurado, are bold headlands or promontories, which never fail to make a strong impression on the minds of those who have not been accustomed to the exuberant richness of tropical scenery."

"On nearer approach to Cape Palmas, the country becomes higher, is more open, and gives indubitable signs of a larger population and a higher state of cultivation. Native villages may be seen dotting the broad fields which stretch back from the sea-board, on the sides and summits of high hills, and in still greater numbers along the very margin of the water. Not infrequently they cover some projecting cape, and may be seen at great distance from sea.

"The coast of Drewin, to the east of Cape Palmas, rises up abruptly from the water's edge, and forms high table-land of vast extent, and of the very richest aspect."

"The Gold Coast presents every variety of hill and dale, covered with the richest greensward, and adorned with almost every variety of the palm and palmetto. But the mariner, as he approaches the equatorial regions, is greatly impressed by the rich, varied, and unsurpassed magnificence of the mountains of St. Thomas, Fernando Po, and the Kameruns. This whole line of coast is sadly deficient in bays, harbors, and navigable rivers."

"The inhabitants of Northern Guinea are not all to be placed on one common level. They possess many traits of character in common, and, compared with the civilized nations of the world, there are none of them that can claim a higher grade than that of a barbarous or semi-civilized people. They live in circular huts with peaked roofs, not well lighted or ventilated, but strongly built, and quite sufficient to protect them alike from the overpowering heat of the day, and the chilly damps of night. They wear no clothing except a loose cloth around their bodies, and this, with a large proportion of the population, is scarcely sufficient for the purposes of decency. They are active and industrious, and are becoming every year more extensively engaged both in agriculture and commerce. On the Gold and Slave Coasts a different and higher grade of civilization prevails. Here the houses are constructed with clay walls, of quadrangular form, and frequently two and three stories high, and, when whitewashed, which is not uncommon, present quite an air of civilization. They wear more clothing, cultivate the soil more extensively, and have a greater variety of mechanic arts.

Physically, however, the great Fanti nations are inferior to the Kru family.

"There are no extended governments in any part of Northern Guinea, with the exception of the military despotisms of Ashanti and Dehomi, and these are not larger than the second or third rate kingdoms of Europe. The people, as a general thing, live in small independent communities, varying in population from one or two to fifteen or twenty thousand. The form of government every where is monarchy, but in reality has much more of the popular and patriarchal than of the monarchic element. There are two sets of influences constantly operating upon the social and political condition of the country. The tendency of one is to unite the people into large and powerful bodies, and the other to break them up into innumerable petty clans, without power or influence. Motives of self-defence, the reputation of being a great and powerful people, the desire for plunder and aggression, would lead to the former of these results; while the want of mutual respect and confidence in the honesty and capacity of each other, the aggressions upon the property and rights of individuals by despots or lawless mobs, one or the other of which is sure to arise in every large community; the want of moral restraints, without which no protective laws are of avail; the petty ambition which is felt by individuals to be at the head of a community, the fear of witchcraft, and various other motives operate to disintegrate the masses, and form them into innumerable small independent principalities. The latter of these classes of motives have preponderated for a long time, and have brought about the present state of things.

"We propose to give a brief sketch of the inhabitants of each of

the principal districts of Northern Guinea, but will dwell mainly upon the Kru or Mena, and the Fanti or Ashanti families, which may be regarded as representing the whole. In treating of these two leading families, we shall give a more full and detailed account of many things that have been little more than mentioned in this introductory chapter."

A brief and interesting sketch is given by our author of what he terms the three leading families of the Sierra Leone coast. The *Timanis*, *Susus* or *Soosoos*, and the *Veys*—the latter occupying the country about Gallinas and Cape Mount, and now within the limits of the Liberian Republic. Major Laing represents the Timanis as depraved, licentious, indolent, and avaricious, which Mr. Wilson thinks "may be ascribed in part to their participation in the foreign slave trade—which has never failed to impart a deeper tinge of wickedness to the character of all those who have been drawn into it." The Susus dwell near the headwaters of the Rio Pongas, in a hilly country interspersed with swamps, and cultivate and bring to the Sierra Leone market yams, cassava, ground nuts, Indian corn, and other products of their fertile soil.

"*The Veys*.—This family, though not numerous or powerful, have recently invented an alphabet for writing their own language, and are enjoying the blessings of a written system, for which they are entirely indebted to their own ingenuity and enterprise. This is undoubtedly one of the most remarkable achievements

of this or any other age, and is itself enough to silence forever the cavils and sneers of those who think so contemptuously of the intellectual endowments of the African race. The characters used in this system are all new, and were invented by the people themselves within the last twenty years. The idea of communicating thoughts in writing was probably suggested by the use of Arabic among the Mandingoes, and from the practice of white men who occasionally visit their country for the purpose of trade. But it is very evident that they borrowed none of their written characters from either of these sources; nor did they, it is believed, receive any assistance whatever from any one in perfecting this wonderful invention. It was commenced about twenty years ago, and the writer, who visited their country about that time, found that they could even then communicate some thoughts with the aid of this new alphabet; and some account of the discovery was published in the *Missionary Herald* for July of 1834. Since then they have continued to labor at it, and have brought it to a state of sufficient perfection for all practical purposes. The agents of the Church Missionary Society have taken it up, and metallic types have been cast in London, with which several little books have been printed for the use of the people, so that they are now enjoying the rich fruits of their own enterprise, and have fairly won for themselves a reputation which no race of men on the face of the earth ought to despise.

"The Veys occupy all the country along the sea-board from Gallinas to Cape Mount. It is not known how numerous they are, but they probably do not exceed fifty or one hundred thousand. They live in small huts like most of the inhabitants of this region of country, and

have no clothing except a broad square cloth thrown over their bodies, covering one arm and shoulder, and leaving the other exposed. In stature they are about the ordinary height, of slender but graceful figures, with very dark complexions, but large and well-formed heads. They are mild, and indisposed to war, but like all other native tribes who have been extensively engaged in the slave trade, are characterised by insincerity and cunning, and have all the lower propensities of human nature disproportionably developed.

"The invention of this new system of writing undoubtedly forms a marked period in their national history, and we lament that no greater efforts are made to diffuse the blessings of the Christian religion through this channel, which has been opened up in so remarkable a manner. At an early period in the history of the colony of Liberia, a school was formed among this people by Lott Carey, but was discontinued after his death.

"The whole tribe have recently been brought within the jurisdiction of Liberia, and it is hoped that by the joint influence of the missionaries and Christian emigrants from this country, they may be brought within the Christian fold, and partake of all the rich blessings of the Gospel.

"Besides these three leading families, there are several other smaller ones which should be noticed in order to make this sketch of the inhabitants of the Sierra Leone coast complete. Among these may be mentioned the Bissagoes, the Bulloms, the Deys, and the Gola people. The two former are to be found in the immediate vicinity of Sierra Leone. But for some causes with which we are not fully acquainted, they have been greatly diminished, and have lost their influence and

power as leading tribes. Not unlike this has been the fate of the Deys and the Golas. The Deys once occupied all the country around Cape Messurado, and according to the representations of Ashmun and others, they were not only numerous, but were formidable in arms, and more than once came very near exterminating the colony of Liberia. But they have passed away; what has become of them is not easy to say. Some of them have undoubtedly been destroyed in their wars with the colonists; others have been crowded back upon the interior tribes, who received and treated them as enemies. Many of them were captured and sold to the slave factories, which were continued in active operation, almost in sight of Monrovia, for many years after the establishment of the colony at that place. The friends and directors of the colonization enterprise, and especially the governments of Liberia and Sierra Leone, ought to see to it that the rights and the interests of the native tribes are effectually protected; otherwise the same results

will follow here which have almost invariably attended the juxtaposition of civilized and uncivilized men elsewhere.

"The country of the Golas lies to the east of Monrovia, and at the distance of a hundred miles or more from the sea-coast. They are not numerous, are less powerful than they were twenty years ago, and the only circumstance which has given them any notoriety is that their chief, Boatswain, took part with the American colony when it was very defenceless, and protected it from the violence of the Deys and other tribes who had conspired to effect its ruin. Boatswain had himself served several years on board of an English man-of-war when a lad, and had learned to speak the English language with ease. This gave him great influence with his own countrymen, and enabled him to protect the colonists at a time of great extremity. Since his death, which occurred twelve or fifteen years ago, his people have become greatly diminished."

(To be continued.)

Late from Liberia.

OUR dates from this Republic are up to the 28th of June. The following is President Benson's letter of that date:—

GOVERNMENT HOUSE,
Monrovia, June 28, 1856

REV. AND DEAR SIR:—Having written to you somewhat lengthily and detailing on the 28th ultimo, per schooner *Fawn*, bound to Baltimore, I have but little now to add. I then informed you that I expected to leave in a day or two for Sinou, for the purpose of negotiating peace with the three belligerent tribes. I am happy to inform you that I succeeded equal to my expectations.

The chiefs and headmen of the three belligerent tribes met me at the court house in Greenville; a heavy fine was imposed on each tribe for their murderous and incendiary aggressions on the settlements in Sinou county; and further requisitions were made of them, which will in due time be made known.

It is true that the sufferings in the settlements of Sinou county have been great, but the natives whom we were compelled to chastise have suffered still more; so much so, as that they will never again compel us to inflict another chastisement upon them. And I assure you that it is something we would always gladly avoid.

The inhabitants of Sinou are now very cheerful; they indulge the belief that a day of unparalleled prosperity in the history of their county is beginning to dawn. It is beyond a doubt, that the difficulties they have had will prove a great blessing to that county.

On my arrival home, the 26th inst., I was handed your favor of the 2d ultimo. I was much gratified to learn that a part of the emigrants expected soon, and one of the frames will be located at Cape Mount. This is very desirable, indeed; that section of country is now in a state of peace.

Dr. Forney arrived during my absence; he, as well as myself, having had bad health since my return, I have not as yet been favored with an interview, but expect to Monday morning.

Our affairs are moving on steadily and very harmoniously amidst the hard times.

I hope the subject (pecuniary) to which I made allusion in my last letter to you will receive the favorable consideration of the Executive Committee.

I have the honor, sir, to be, most affectionately and respectfully, your obedient servant,

STEPHEN A. BENSON.

Rev. R. R. Gurley,
Cor. Sec. A. C. S.

Dr. J. H. Snowden writes from Greenville, Sinou county, to the Financial Secretary, an interesting letter from which the following is extracted:

"The war palaver is settled. On the 10th instant, the Boutah people made a treaty with the Superintendent Murray, and to-day a treaty was concluded by President Benson at Sinou with the Bloo Barra people. The Boutahs are to pay \$1,000, per-

mit the trade with the Bush people to go on unmolested, are not to stop them, or take their goods and bring them in themselves, and shall not make war with any tribe without first consulting this Government.—The Bloo Barra people are under similar obligations, the difference being that they are to pay \$800, and yield the whole of their country to us.

"The arrival of the President here a week since has done much towards this adjustment. He proceeded to Settra Kroo, and told those people that if they did not compel the Bloo Barras to make terms, he should find it necessary to extend the interdict over their country.—And as they are deeply engaged in trade, it of course became important that they should comply with the President's instructions. Though little confidence is placed in the honesty of the Bloo Barras, it is confidently believed that their peculiar situation, and the interest which Settra Kroo has in the matter will render the peace a permanent one.

"The Sinou people, who are very much reduced in numbers and strength, are anxious to make peace, and sent in a flag on the 18th, stating that their headmen wished to hold a palaver.

"The interdict on Boutah still remains, subject to the will of the President, who will scarcely raise it under a year.

"June 23d. The Sinou people came in last night, (Sunday,) and to-day a palaver was held with them by the President, who rebuked them soundly for their treachery and disobedience, and fined them \$1000. They are also to make immediate payment of trade debts, are to yield themselves at discretion to the will of the Government in all things, especially with reference to their present location and future position.

This afternoon the President crossed over to Bloo Barra Point, and took formal possession of it in the name of the Republic of Liberia."

THE CONGREGATIONAL CHURCH AT SINOU.

The Rev. H. B. Stuart, formerly a member of the Rev. Dr. Preston's Independent Church in Savannah, Geo., has labored for several years to build up a Congregational Church in Greenville, Sinou. We have reason to believe him truly and earnestly engaged in the cause of the Redeemer, and entitled to the special sympathy and aid of our Congregational Churches. Under date of the 20th of May Mr. Stuart writes to us:

"Your very valuable packet, by Captain Sears, of the schooner *Kingfisher*, was received on the 18th inst., together with a letter by the same conveyance. In what temper of mind these truly acceptable favors found me, and how they affected us, Solomon has described where he says, 'Hepe deferred maketh the heart sick; but when the desire cometh it is a tree of life.' Nearly six months had passed since the date of my last letter. During a great proportion of that time we had been looking with some anxiety and impatience for some encouraging information from you. What thanks do we owe our good God who has so kindly allayed our fears, in permitting us to hear good tidings:—I say good, because they are the first we have had from a reliable source since the organization of our church. But we cannot think hardly of our friends when they have not been informed of our wants. We have written, but our letters have not fallen into the right channel, not being ac-

quainted with any of our ministers of the Congregational Churches named in your letter. I am extremely obliged to you, and shall avail myself of every opportunity of making known our wants to them, and also through the press, that most valuable organ of the church. I am very sorry that the urgency of the captain to leave will not permit me to write particulars at this time. Suffer me to say, that we are doing the very best we can; our house of worship is up, shingled, matted, floored, but doors and windows are wanting. The matting you know is not comfortable in the rainy season. We would have done more, but the recent wars have thrown us greatly back. From this hasty sketch you see our wants, and who should we go to for help but to our own people? If we appeal to A, B, C, and D, they say, and say correctly, go to the Congregational societies. I know that our people have the means to sustain a Congregational Church in Liberia, and I feel confident that they will do it. But I must cease, and only beg of you, that any remittances, as drafts, clothing, books, papers, dry-goods, provisions, &c., should be sent to the undersigned, Pastor of the Congregational Church, Greenville, Sinou county, Liberia."

SUFFERING AT SINOU.

We are well acquainted with the Rev. B. R. Wilson, the writer of the following statement, and cannot therefore doubt its accuracy. He is a christian minister of established character and of very great influence in the Methodist Church, with which he is connected. Surely the appeal of such a man should be heard and kindly answered.

[From the Liberia Herald, of June 18, 1856.]

GREENVILLE, Sinou Co.,

May 14, 1856.

Mr. Editor:—Feeling it to be my duty not only to warn men of their danger which awaits them in the world to come, I consider it a duty also to point out to them the way of salvation, and relieve them in their present sufferings as much as I can. And frequently it has been my lot to come in contact with more suffering than I can of myself relieve; and were I disposed to content myself with my own efforts to relieve the distressed, I would not trouble you at this time. But I believe that the suffering I daily witness, were I to hold my peace would condemn me before Him in whose service I am. Therefore, as I find that all of my efforts have failed to render the relief that is absolutely required here at this time, I am compelled, by every solemn thought, to declare to the friends of suffering humanity, that at this time the citizens of Sinou county are in a situation that is calculated to awaken a feeling of compassion in the breast of any person that was born in a christian land. And fearing that some uncharitable feeling or expression might arise from some slight-thinking reader, allow me to make here one remark, that poverty and wretchedness has frequently invaded settlements through wilful negligence: even in that case we should look on them with some degree of compassion, but when it unavoidably comes, as the scourge of Divine justice, as appears to be the case in this instance, therefore we think they should be regarded with the most tender compassion—for we are all subjects of Divine wrath and justice, and richly merit it. Just a few months ago, the visitor was delighted to look at the several thrifty and flourishing little settlements, each

adorned with neat little houses erected for the worship of Almighty God, and the very appearance of the inhabitants spoke cheerfulness and contentment. But now look, and behold these settlements, once presenting the appearance of peace and plenty, now clothed in the garb of utter ruin; and those who once inhabited them, where, O! where are they! Go to the garden, where the seed that is planted will not shoot forth until the morning that Christ shall bid them rise, and there you will find many who were carried there with a broken heart. One may wonder how all of this came on them. I can answer as an eye-witness: it came on them by the ruthless hand of an uninjured native foe, who without giving the least notice of his displeasure towards them, rushed on them with such violence that in a short time every one was driven from their (as they supposed) peaceful homes, and stripped of every thing they possessed, not allowing them time to take the second change of clothes. You will here see a list of all the people whose houses were burned and their farms destroyed in each of the settlements, which account has not as yet been made known. As the attack was first made on Lexington, I will take up that list first—

Lexington sufferers, who have lost all they possessed—Stephen Mitchell, Isaac Mayson, Jacob Hynes, Matthew Hill, William Garren, James M. Strother, Mary Johnson, Patrick Burch, Dorsey Burch, Lucy Bell, Tom Scott, Charlotte Pinkney, Daniel Strother, Jonathan Strother, Titus Glove, Ambrose Matthews, Randal Brigham, James Garren, Shado Ledlow, Arguile Ledlow, G. Rollens, Henry Roadman, Ruben Whitmore, Stephen Tillmore, Kissiah Burton, Henry Sapp, Martha Kennady, John Collins, Edward D. Taylor; Baptist

church, M. E. church, M. E. Mission House; Kissiah Grigsby, Catherine Garren.—Total number of sufferers of Lexington, 34.

Bluntsville sufferers—Jno. Perdue, John Garren, Dinah Epps, Jesse Dallason, Henry Beshcars, Charles Mayson, William A. Powel, Nelson Strong, Rose Priest, John Ford; M. E. church, M. E. Mission House; Hilper Duncan, Joseph Corker, G. W. Stevenson, John D. Hally, Ben. Wilson, Jno. Hall, Miles Rolls, Isaac Walker, Willis Blunt, Thos. Bailey, Murry Railey.—Total number of the Bluntsville sufferers, 23.

Reedsville sufferers—Tobias Ellis, James Archer, Little Preston, Richard Brooks, Lucinda Harris, Johnson Yates, Richard Parker, Jane Miller, Teaner Montgomery, Cyrus Montgomery, Nancy Jones, Thornton Belton, Ruben Newman, Isabella Murphy.—Total number at Reedsville, 14.

Farmersville sufferers—Jos. Byng, Elijah Douglass, Elvin Douglass, Kitty Huff, Milo Smith, Priscilla Holensby, Susan Woods, Lewis Washington, John Robertson, Caesar Quarterman, Joseph Maybank, Amy Woods, Guy Beesley, Munson Wood, Sandy Higgins, Russel Minnus, Ben Bowles.—Total number at Farmersville, 17.

Total number of persons who have lost all, 88.

The reader may easily form some idea of the suffering that must naturally be, when here are 88 families that have been stripped of all they had, their houses burnt down, and their farms destroyed; and in this helpless condition thrown into this small settlement, when they could not reasonably be entertained with much benefit. Besides those who were burnt out, others whose houses were not burnt, had to fly in here too for safety, consequently they lost all they had. Owing to the

great suffering that prevailed among them, many have died, and more, I have no doubt, would have died had it not been for the liberal donations that have been sent to them from the other counties, the receipt whereof I do acknowledge as being the individual to whom they were sent for distribution:

Received of the Dorcas Society of Monrovia the sum of \$20; Ladies' Benevolent Society of Monrovia, \$30; J. M. Richardson, Esq., St. Paul's River, 25 kroos rice; J. B. McGill, Esq., \$10; Gen. John N. Lewis, 1 barrel mackerel; Through the Ladies Benevolent Society, Cape Palmas, 57 kroos rice; From Bark Mendi, 20 kroos rice; Of McGill Brothers, acting as agents for a number of benevolent persons in Monrovia, the sum of \$247 in provisions; Capt. J. R. Brown, of New York, 2 barrels fish; C. Goedelt Esq. of Hamburg, 47 kroos rice. Several other small donations from friends in Monrovia and Edina, in the way of clothing. The number of persons who have been divested of homes, clothing, and food, were about six hundred. By these above mentioned donations, the wants of the sufferers have been greatly relieved, but by no means supplied.

B. R. WILSON,

Presiding Elder.

The *Boston Traveler* presents the following summary, gathered from recent numbers of the *Liberia Herald*.

"Our files to June 21 have been received, well filled with discussions, descriptions of native manners and customs, narratives of excursions, and the like, in the production of which the Liberian writers seem to be improving. Perhaps the most important article is one recommending an amendment of the constitution, so that the President shall be

elected for four years, instead of two, as at present. A principal argument is, that during a Presidential term of two years, the people have not sufficient time to get cool, after one election, before they are excited by the approach of another; so that all the party rancor and even personal alienation which a canvass produces, is in danger of becoming permanent, to the political, moral, social, and religious injury of the people. Another is, that a term of two years does not allow the President sufficient time to form and execute important plans for the public good. The writer also suggests the possibility that, if an election is to occur once in two years, the legislature may learn to busy itself too much with president making, to the neglect of public business. The editor of the Herald seems fully to endorse the arguments of his correspondent.

One of the most important items of news is the notice of John B. Jordan to sugar-growers, that he has obtained a steam sugar mill, and will soon be ready to receive their cane at Bellevue Farm, on the St. Paul's river, and make their sugar for a toll of one-fourth of the net yield.

One writer states that the mangrove swamps, formerly the terror of the country, are among its valuable possessions, easily drained and made healthy and productive. He mentions one man who had bought, or was about buying, 200 acres of them.

The Hamburg schooner *Liberia* had lost two of her crew by the coast fever, brought on by imprudence, especially in the use of fruit. Others of the crew were sick from the same cause.

The Herald says:—"Augustus Washington has, without doubt, excelled in producing the finest packet

boat to ply between Monrovia and Millsburgh, touching at all the intermediate settlements when required. The *Helena Augusta* is the swiftest and neatest boat at present on the river." Washington's is the second line of regular packet boats established on that route.

The schooner *Fawn* sailed from Monrovia for Baltimore May 25th; captain and crew all well. Passenger, John A. Fuller, Esq.

Perhaps the most important article of news is set forth, about as briefly as can be, by the President in the following

PROCLAMATION.

"Whereas, M. Chevalier, in behalf of His Imperial Majesty's Government of France, has recently come to this coast for the ostensible purpose of procuring laborers for French Guyana, by offering as inducements the sum of seven French dollars to each laborer that will emigrate in his ships, a promise of kind treatment, and a free passage back to his original home; which inducements have created considerable dissatisfaction among the native tribes along the coast, from whose territories the majority of said laborers so emigrating are taken; giving rise to multifarious complaints, which have been presented to this government, and which have awakened on its part no ordinary concern and interest.

And whereas, this government is desirous of maintaining inviolate its principles of law and justice, of protecting the rights of its citizens, and promoting in every possible manner their interest, peace and tranquility; therefore,

Be it known to all whom it may concern, that masters of vessels are prohibited from taking on board or giving passage to any individual residing within this republic, without a passport from the Secretary of State, unless to be landed within the republic, under a penalty of not less than

one hundred dollars, nor more than five hundred dollars; and that vessels carrying or intending to carry away emigrants, must come to this port, with such emigrants on board, to obtain passports; in order that an opportunity may be afforded this government of ascertaining whether the emigration be free or constrained. All violations of the above law regulating passports will be visited with the utmost penalty thereunto annexed.

Done at Monrovia, &c.

DANIEL B. WARNER,
Secretary of State."

To understand why such liberal offers should disquiet the natives, it is only necessary to remember the "Coolie Trade," and to understand the customs of the natives. The native laborers are not at liberty, according to native usages, to do as they please about volunteering for this emigration. M. Chevalier must first obtain leave to "make trade" by a present to the head-man. Then the laborers must volunteer or not, as the head-man bids them. And when the volunteer receives his "seven French dollars," he may not keep them for his own use, but must deliver them to the head-man, who distributes a part among the leading men of the tribe, and accepts the rest himself. The laborers are afraid that the head-men will compel them to volunteer, and therefore call on the Liberian Government for protection; and hence this proclamation. It remains to be seen whether the French Government will yield, as the British did to a similar proclamation in 1853.

Letters have been received in this city from Sinou county to June 21, from which it appears that a settlement was effected with the last of the rebel tribes on that day. The Bloo Barras submit to a fine of \$800; and the Bootahs and Sinous of \$1,000 each; besides making other

important concessions. The scarcity of food, especially breadstuffs, in consequence of the war, still continued, but trade was reviving, and would probably soon bring relief. In consequence of the new arrangements with the natives, the supply of palm oil was expected soon to exceed even that of Bassa county.

STILL LATER.

By the way of England we have received the following brief note from the Rev. John Seys:

MONROVIA, Aug. 10, 1856.

Rev. R. R. Gurley,

Cor. Sec. A. C. Society,

MY DEAR SIR:—The English steamer "Retrieve" sails in an hour, and I hasten to inform you that I have just landed from the *Elvira Owen*. We have had fifty days passage, lost twenty-one of our emigrants from measles, diarrhœa and other diseases, and with three hundred have at last arrived safely.

I have just seen Mr. Dennis, but have only time to send this letter by Kroomen, as the mail for England has gone on board.

Respectfully yours,

JOHN SEYS.

P. S.—Will write fully by the General Pierce, now here, to sail on Wednesday.

Two letters from Sinou arrived with the preceding, though of an earlier date, the one addressed to Dr. Lugenbeel, from the Hon. R. E. Murray, the agent for the Society at Greenville in that county, and the other from the Rev. H. B. Stewart, pastor of the Congregational Church in that place, from whose earlier letter we have already made copious extracts.

Mr. Murray says, (July 2d :)

"The scourge of war is over, and peace once more smiles on us. It is distressing to an eye-witness to see the amount of suffering it has produced. Ten have been killed directly by the enemy, but indirectly we have lost about seventy or eighty, and many are in very poor health, from exposure, want of proper food and clothing. Every day we are called on to relieve the crippled and sick. So general have these applications been, that those who had a little food in store have exhausted it. Flour and rice are so scarce that it is strange to see them; and our only hope is that the interior tribes may soon come to our relief, and that the produce planted since the close of the campaign will begin to come to market. But notwithstanding all these circumstances of gloom, there is an air of cheerfulness among our people, that can only proceed from humble dependence on God. For my own part, I can truly say, faith in a kind heavenly Father who has never forsaken me, enables me to bear up against all my embarrassments with cheerfulness and composure of mind.

"The war has greatly changed the state of things in this county, as it relates to the natives. The whole of Bloo Barra has been ceded to this government. Both the Bootahs are open to emigrants; the Sinou tribe is under such restrictions that they cannot rebuild or occupy any of the towns destroyed by us, but with consent of the authorities here, and their headmen are to be responsible to us, for the conduct of their people; the fine lands on the river on both sides are now in our possession. President Benson has certainly acquitted himself to the satisfaction of all parties."

Mr. Stewart writes us as follows:

GREENVILLE, Sinou County,
Liberia, July 4, 1856.

Rev. and Dear Sir:—Knowing that you take a deep interest in the prosperity of Liberia and its citizens, I avail myself of the opportunity to inform you, that since my last things have taken quite another aspect. The war which was waged with the native tribes of this county has been settled, through the judicious management of his excellency President Benson. June 9th, a treaty of amity and peace was entered into with Little and Grand Boutah, and on the 21st and 23d, the President being here himself, the two remaining tribes that we were in difficulties with, (viz: the Bloo Barra and the Sinou tribes,) were also settled, with a pledge never more to raise arm against us. They were severally fined as aggressors.

I would assure you, my dear sir, that we were all more than glad that peace is in all our borders, for we were very peculiarly situated; we owe the preservation of our lives solely to Him who holds the destiny of all things in his hands; and in the language of one of old—"Not unto us, O Lord, not unto us, but unto thy name we give glory, for thy mercy and truth's sake."

Prior to the above statement, the Superintendent, Hon. R. E. Murray, appointed a day of humiliation, fasting and prayer to Almighty God, that he would avert from us the heavy judgment that was hanging over us. It met a hearty response from all; when all, of every name, and denomination, assembled in the Methodist Episcopal Church, and implored the God of Heaven to look with propitiousness upon us.

And thus we are enabled to say, Blessed be the Lord, who hath not given us as a prey to their teeth—

thus was our mouth filled with laughter, and our tongue with singing, for the Lord hath done great things for us, whereof we are glad. It has already given an impetus to every branch of business; grain is coming from every quarter; merchants are cleaning their old casks; schools are going on with their usual regularity; the churches are all open, sinners are invited to come to Christ;—and we say to all of our colored friends, come to Liberia.

But before I close, you will be pleased to accept of the *one dollar* herein enclosed, as a subscription to the Repository. Once more, if you have received my letter of May last, by the *Kingfisher*, you are in possession of my wishes and desires. I remain the same, and shall expect an answer from you as soon as possible. May the good Lord bless and prosper the American Colonization cause, that you may be enabled to send us scores of useful emigrants. We want an increased number in this county, to occupy the acquired country of Bloo Barra, recently ceded to us by the last treaty.

We have been looking with considerable anxiety for emigrants from Savannah, Geo. I hope that the war has not frightened them; if so, that is all passed.

This makes my seventh year in Liberia, and I only wish that I had been here seven years sooner.

I remain, sir, yours in the Lord,
H. B. STEWART.

Rev. R. R. Gurley.

FROM THE LIBERIA HERALD.

The *Herald* of the 2d of July contains an interesting article on *Protective duties and taxation*. The writer is strongly opposed to such a construction of the treaty with

Great Britain as gives to foreign traders advantages of trade with the native tribes over the Liberians themselves, and he insists that the farmers of Liberia ought to enjoy protection from the Government.

“Mr. Herald, Liberia has farmers, and among them men of enterprise and sterling industry; men who by hard strokes, with little or no means except their health and strength, and often not that, who have worked themselves up into comfortable and respectable circumstances, through all the contumely once cast upon this occupation in Liberia—for once to be a cassada planter was almost tantamount to being a dog! No, this noble occupation is prevailing as God destined it to prevail; and thinking men have ever, when true, given it honor. * * * The powers that be may soon feel disposed to tax our lands; some of us own by purchase hundreds of acres. Our most thorough-going farmers advocate this measure, and are willing to pay taxes if they can only receive protection from the government they live in and love as their country and only hope on earth. They believe the time has fully come when Liberia should in good earnest turn her eyes from abroad and look at home; scrutinize its own wants, and the ways and means to protect them.

“In 1850, we had about twenty-five acres of sugar cane planted in Messurado County, and some talk was afloat then about some mode of protecting and encouraging the sugar planter, but was stopped as premature and untimely. We pay foreigners and merchants from twelve to twenty-five cents per pound for sugar, and from fifty cents to one dollar per gallon for molasses—vile stuff much of it, not to be compared

to our own manufactured sugar.— They can sell this sugar, costing three or four cents, and not one-quarter of a cent freight, lower or higher, to pull down the agriculturist, if they choose, and keep his actions paralyzed by keeping him doubtful of success in the markets of the country which they labor so hard to sustain. Now, in 1856, there is in this county alone some three hundred and fifty acres of good sugar cane, with a little more facility for grinding, though great difficulty attends the conveying of the crops to mills so far apart. The mills ordered by government, for the use of the people, which such active preparations have been made to meet and make useful, if they fail to come will make it very disastrous to many of our farmers. Suppose this sugar-cane yield, at the lowest computation, one hoghead to the acre, at 1,000 pounds to the hoghead, then if we have 10,000 Americo-Liberians, and if all use sugar, have we not with us the elements of a competent supply? Sugar yielding a corresponding supply of molasses always, even should we drop hogheads, and without good cause for it, only calculate one barrel of sugar and one of molasses to the acre,— though it is daily tested, that the meanest sugar cane yields a sufficient crop,—should not our farmers claim and demand at the hands of the government a protective tariff upon sugar, syrup, and molasses? Has not the time fully come to place a duty of fifty cents upon every gallon of foreign molasses and syrup, and of twenty-five cents upon every pound of foreign sugar? Possibly the supply would not be sufficient for the first year, but then would we all die of starvation for sugar? Even now, with foreign importation, often we have no beef, pork, flour, fish or tobacco, but do we all die? Though

we are obliged to fall back upon the rustic arm of our farmers, very often unprepared because so much foreign stuff prevents them from planting five times more than they do, could they sell it, still we do not starve, though we suffer many inconveniences, very often mostly for want of some certain system by which to calculate in pitching our crops; for why plant what is supplied by foreign substitutes so plentifully?"

The same number of the *Herald*, in announcing the arrival of the Government schooner "Lark" from Sinou, speaks in high terms of the activity, boldness and energy which had marked the conduct of President Benson, in the settlement of difficulties and securing peace, first at Grand Cape Mount, and next at Sinou. Two important sections of the country, says the *Herald*, have felt his stern manner of doing business. Active trade had been opened with the natives at Sinou, and the peace stipulations at Grand Cape Mount will soon, it is believed, be realized by our merchants in ample resources of productive trade.

A Boa Constrictor, nineteen feet and a half long, had been killed on Jonas Carey's plantation near Marshall.

Fanfonny, a powerful chief in the neighborhood of Cape Mount, had died, and urged in his last moments strict compliance with the terms of the treaty with the Liberian Government.

The *Herald* of the 18th of June announces the arrival in the English

mail steamer of Dr. J. Z. Forney, U. S. Commercial Agent for Monrovia. Two writers in that paper for the 2d of July call in question the propriety of the reception by the Government of this gentleman until some more formal recognition by the United States of the independence of Liberia. In the Herald of the 16th of July is the following account of the reception of Dr. Forney:

"At the entertainment given at the Mansion House for the purpose of introducing J. Z. Forney, Esq., U. S. Commercial Agent, to the officers and gentlemen who were present, there were, as is usual on such occasions, several toasts drank complimentary to officers and their respective governments. The President, on introducing Dr. Forney, remarked—

"Gentlemen, I am happy of this occasion of introducing to you Dr. J. Z. Forney, United States Commercial Agent for Monrovia and its contiguities, in which capacity he has been recognized by this government.

"Dr. Forney's arrival and residence in Liberia, as a functionary of his government, I am sure is, and will continue to be, as gratifying to the citizens of Liberia as I hope it will prove agreeable to himself. And I doubt not that the gratification of the citizens of both governments will be greatly heightened from the fact, that Dr. Forney comes among us officially, deeply imbued with those pure democratic principles which are inculcated in the fundamental law of that great Republic. He comes amongst us freely recognizing in behalf of his government, as a basis of national intercourse and friendly relations between the two governments, the Divine prin-

ciple and injunction,—'As ye would that others do unto you, even so do ye unto them;' or as may be expressed in the language of civil polity, recognizing as a basis of his official residence in Liberia a reciprocity of national rights, privileges, immunities, and protection, by the two governments.

"A basis of principles, gentlemen, so divine in their nature, so honorable in their character, can but commend itself to the admiration and approval of all rightly thinking and feeling men.

"It therefore affords me great pleasure, while introducing Dr. Forney in his official capacity to my respected guests this day, to be able to express the desire which I believe is fully participated in by my fellow citizens, that his residence in Liberia will prove as agreeable to himself and as satisfactory and advantageous to his government, as I am sure it will be gratifying to this government.

"And now, gentlemen, before I take my seat, allow me to give you, the health of Dr. J. Z. Forney, U. S. Commercial Agent, &c.

"The toast was cordially received, to which Dr. Forney made an appropriate reply.

"The President then arose, and gave, 'The Legislature of Liberia—the honored department, that has hitherto proved itself equal and faithful to its responsible trust.' To which Hon. B. P. Yates made an eloquent reply.

"He next proposed, 'The Judiciary of Liberia—the honored department that gives interpretation to the laws, and awards justice to all.' This was briefly but eloquently responded to by Chief Justice Day.

"He next gave, 'The Army of Liberia, which as yet has not disgraced the *Lone Star* in the field of battle.' This was eloquently res-

ponded to by Gen. J. N. Lewis, Col. Payne and Major Erskine.

"The next proposed by him was, 'The health of Her British Majesty Queen Victoria, whose very wise, just, and magnanimous reign has deservedly endeared her to the British nation in particular and the christian world in general.' This toast was most cordially received, and eloquently responded to by H. B. M. Consul.

"The next he proposed was, 'The health of the President of the United States of America, who is the chief magistrate of that great Republic whose constitution inculcates principles of civil polity that must ultimately triumph in our world.' To this Dr. Forney made an appropriate reply.

"After this, several toasts were given and speeches made by other gentlemen, and the company rose at about 8."

The editor observes :

"We should not concern ourselves so much about empty forms, so we have guaranteed to us a realization and enjoyment of the substance of the form. We need not be so sensitive about the shadow, so

we get the substance ; especially if the tender of that substance is made to us in as respectful and courteous a manner as the *tendering government* is willing to receive the same of us. The object desired to be effected is simply this : while we in no wise compromise the honor and dignity of this republic as an independent nation—which is a primary consideration, and must never be done—we at the same time carefully avoid giving any reasonable cause of offence to the U. S. Government.

We are very happy to learn that the course adopted by this government in the premises, is one that will commend itself to every rightly thinking and feeling citizen of both governments—a course that compromises the honor and dignity of neither, but awards justice to both. Under these circumstances, it affords us pleasure to welcome Dr. John Z. Forney's residence in Liberia as a U. S. functionary ; and as his affability and gentlemanly bearing have already made a favorable impression in this city, we believe and trust that his future residence here will prove as agreeable to himself as it will be gratifying to us."

The Night Funeral of a Slave.

Traveling recently, in the interior of Georgia, I reached, just at sunset, the mansion of the proprietor through whose estate for the last half hour of my journey I had pursued my way. He invited me to alight and enter the house in the true spirit of Southern hospitality. He was apparently thirty years of age, and evidently a man of education and refinement. I soon observed an air of gloomy abstraction about him : he said but little, and even that little seemed the result of an effort to obviate the seeming want of civility to a stran-

ger. At supper the mistress of the mansion appeared, and did the honors of the table, in her particular department ; she was exceedingly lady-like and beautiful, only as Southern women are, that is beyond comparison with those of any other portion of this republic I have ever seen. She retired immediately after supper, and a servant handing splendid Habanna on a small silver tray, we had just seated ourselves comfortably before the enormous fire of oak wood, when a servant appeared at the end door near my host, hat in hand, and

uttering in subdued but distinct tones the, to me, startling words—

"Master, the coffin has come."

"Very well," was the only reply, and the servant disappeared. My host remarked my gaze of inquisitive wonder, and replied to it—

"I have been very sad," said he, "to-day I have had a greater misfortune than I have experienced since my father's death. I lost this morning the truest and most reliable friend I had in the world—one whom I have been accustomed to honor and respect since my earliest recollection; he was the playmate of my father's youth, and the mentor of mine: a faithful servant, an honest man and a sincere Christian. I stood by his bedside to-day, and, with his hands clasped in mine, I heard the last words he uttered; they were, 'Master, meet me in heaven.'"

His voice faltered a moment, and he continued, after a pause, with increased excitement—

"His loss is a melancholy one to me. If I left my home, I said to him, 'John, see that all things are taken care of,' and I knew that my wife and child, property and all, were as safe as though they were guarded by an hundred soldiers. I never spoke a harsh word to him in all my life, for he never merited it. I have a hundred others, many of them faithful and true, but his loss is irreparable."

I came from a section of the Union where slavery does not exist, and I brought with me all the prejudices which so generally prevail in the free states in regard to this "institution." I had already seen much to soften these, but the observation of years would have failed to give so clear an insight into the relation between master and servant as this simple incident. It was not the haughty planter, the lordly tyrant, talking of his dead slave, as of his dead horse; but

the kind hearted gentleman lamenting the loss, and eulogizing the virtues of his good old friend.

After an interval of silence, my host resumed—

"There are," said he, "many of the old man's relatives and friends who would wish to attend his funeral. To afford them an opportunity, several plantations have been notified that he will be buried to-night; some, I presume, have already arrived; and desiring to see that all things are properly prepared for his interment, I trust you will excuse my absence for a few moments."

"Most certainly, sir; but, if there is no impropriety I would be pleased to accompany you."

"There is none," he replied; and I followed to a long row of cabins, situated at a distance of some three hundred yards from the mansion. The houses were crowded with negroes, who all arose on our entrance, and many of them exchanged greetings with mine host, in tones that convinced me that they felt he was an object of sympathy for them. The corpse was deposited in the coffin, attired in a shroud of the finest cotton materials, and the coffin itself painted black.

The master stopped at its head, and laying his hand upon the cold brow of his faithful bondsman, gazed long and intently upon features with which he had been long familiar, and which he now looked upon for the last time on earth; raising his eyes, at length, and glancing at the serious countenances now bent upon him, he said solemnly and with much feeling—

"He was a faithful servant and a true Christian; if you follow his example, and live as he lived, none of you need fear when the time comes for you to lie here."

A patriarch, with the snows of eighty winters on his head, answered:

"Master, it is true: and we will try to live like him."

There was a murmur of general assent, and after giving some instructions relative to the burial, we returned to the dwelling. About nine o'clock, a servant appeared with the notice that they were ready to move, and to know if further instructions were necessary. My host remarked to me, that by stepping into the piazza, I would probably witness, to me, a novel scene.—The procession had moved, and its route led within a few yards of the mansion.—There were at least one hundred and fifty negroes, arranged four deep, and following a wagon, in which was placed the coffin. Down the entire

length of the line, at intervals of a few feet, on each side, were carried torches of the resinous pine, and here called light-wood. About the centre was stationed the black preacher, a man of gigantic frame and stentorian lungs, who gave out, from memory, the words of a hymn suitable for the occasion. The Southern negroes are proverbial for the melody and compass of their voices, and I thought that hymn, mellowed by distance, the most solemn and yet the sweetest music that had ever fallen on my ear. The stillness of the night and strength of their voices enabled me to distinguish the air at the distance of half a mile.—*Home Jour.*

[From the Central Presbyterian.]

"Good Old Molly."

Some who have read the life of Uncle Jack, the African preacher, will be gratified to hear of another kindred spirit. It is a rare thing to meet with a child of God, who has lived (as such) in this world, nearly a *hundred* years. We have met with one recently, who was converted when she was twenty years of age, long before the great Revolution—to use her own words, "When they were only talking about it." With "good old Molly," as she is called by her friends, I had several interviews, and was much pleased with her deep experience in the divine life. She is quite blind and dull of hearing; but her mind is sound and she understood well all that was said.

Well, Molly, I have come a long way to see you, and hope that you are enabled by God's grace to keep looking unto Jesus? "Yes, sir, she replied, but my heart is very *skittish*, and when I would do good evil is present with me." Would you not rather go home to heaven than live

in this sinful world? "Yes! if it were his holy will, I would, but the Lord's time is best." She seemed quite content, and remarked that her master and mistress were very kind and the Lord was very good in keeping her free from pain. At another time she spoke much of the love of the Redeemer. Oh! said she, if all the world should deny him I would never. Ah! Molly, I replied, you know that Peter said these words and afterwards denied the Saviour with oaths. Yes, sir! that is true, but I pity Peter, for after all Peter loved Christ. Oh, sir, I cannot help loving my dear Saviour; who loved me and died for me, and has kept me so long and been so kind to such a poor sinner. At these words the tears began to flow, and her whole features brightened up while speaking of the love of Christ. I looked upon this aged disciple with great delight and felt it to be a privilege to converse with such a subject of divine grace.

I learn from her master (W. C. Car-

rington) that a gentleman once offered to keep old Molly for the sake of her prayers, and that she had great influence over the rest of the people. An old man who can read the scriptures and prays with the people, told me that good old Molly brought him up from a boy. Oh! sir, she has been a good woman, said old Ben. They are the best instructed and most contented servants that I have met with in this region. Their owners said to me that they never saw better servants, especially old Ben and his wife. What is the cause of this? They all came from the Church at Cub Creek, and had the best of men for their instructors. Old Molly was received into the Church by the Rev. Mr. Mitchell, and continued to attend the ministry of Messrs. Smith, Lacy, Lyle, Alexander, and Legrand. She saw "Dr. Jno. H. Rice *'crowned'*," sat under him—and parson Read." A number of years ago twelve members of the Church at Cub Creek were removed to Brunswick county—five of them have since died. In

November last four others were admitted into the Church, and two more are now candidates, all of whom were connected with the congregation at Cub Creek. It would appear that much more attention was paid to the instruction of servants in former times by the Presbyterians, than at the present day.

My object in this paper, is to call the attention of our brethren to this subject. Should we not have a place of worship erected and the means of grace provided for this class in our city? Other sections of the Church have done so, and succeeded well. Are we to have no share in the honor and happiness of winning souls to Christ, out of every kindred, nation, people and tongue upon the earth? These sable children have peculiar claims upon us, and our blessed Master has said, "Go teach all nations—preach the gospel to every creature." These are our "*marching orders*," said the late Duke of Wellington.

S. S. M.

African Missions.

WESTERN AFRICA A MISSION FIELD.

WE observe by the *New York Colonization Journal*, that the Rev. Morris Officer, a returned missionary from Africa, has published a pamphlet of 44 pages, illustrated with twelve engravings, setting forth the immense advantages of Liberia to the civilization of Africa and the establishment of the Christian religion among the native population. The pamphlet illustrates, says the Editor of the *Journal*:

It illustrates the fitness and capacity of colored men to plant the most valuable institutions on that coast, as especially demonstrated by Sierra Leone and Liberia, and gives a brief history and description of both. The point next discussed is the selection of the most favorable position for a Mission Settlement.

The remarks under this head we have

selected for publication as presenting important ideas to prove the importance of colonization for the purpose of Christianizing Africa. We consider this pamphlet able and opportune, and hope for it an extensive circulation.

Mr. Officer is now engaged in endowing and setting into operation an "African Mission Institute," the founding of which was undertaken by the General Synod of the Evangelical Lutheran Church, in session at Dayton, Ohio, in June, 1855, for the training of people of color, to be employed as missionaries in the territory of Liberia. It is to be conducted in connection with a farm, and agriculture and mechanic arts are to form a part of its curriculum of study.

Mr. Officer has been a missionary in Africa, and these plans are the result of careful and candid inquiry. He spent some time at the Mendi Mission, and, if we are rightfully informed, his views coincided with those of Rev. Geo. Thompson,

the moving spirit of that Mission, as also of Rev. Mr. Bowen, of the Yoruba Mission.

Considering that this production is from the pen of a former member of the Mendi Mission, and that those founding that Mission were little disposed to favor the Colonization Society or its movements, the results at which their missionaries have arrived is evidence that truth has triumphed, and we trust those whose common and great object is the good of Africa and her children, will find no further occasion for distrust and controversy. We extract the following extracts from Mr. Officer's pamphlet as they appear in the *Colonization Journal* for August :

THE ADVANTAGES AFFORDED IN THE PROTECTION OF THE GOVERNMENT.

In whatever part of the coast a mission settlement is founded, one or two things will be found necessary : either the settlement must, by purchase or rent, secure entire control over the land it occupies, and institute an independent government, or else put itself under the patronage of the governing power in that part. If the former course is taken, it may provoke opposition, which a feeble settlement alone is not prepared to withstand. Or if it should prove able to sustain itself it would be nothing different in kind from the present communities of the republic, and therefore, for the sake of strength and economy, it would better be joined to them. But if the latter course is preferred, and the protection of a heathen king is sought, then it will be found very difficult to secure a permanent place amid the confusion and shifting of the contending native tribes, unless it is where they are held in check by the cruisers, or by some adjacent civilized power ; or if permanence is gained, the little settlement, pressed on all sides and penetrated to its very centre with the demoralizing practices of polygamy, witchcraft, slavery, and devil-worship, will soon realize what an advantage it would be to be within the jurisdiction of the republic, where these vile practices can be suppressed by law. Indeed, it may be said that since the native tribes in this whole region are almost equally ignorant in regard to all things that belong to civilization, and, therefore, need a full set of political, domestic, and religious institutions, Liberia,

with its missions and all taken together, constitutes only an extensive mission establishment, having the various departments necessary to become efficient in its work.

But we may here avail ourselves of the experience of others, who have tried missions beyond the colonies.

The first efforts of the English missionaries, under the Church Mission Society, on the west coast, were not made in the colony of Sierra-Leone, but among the raw heathen tribes. They commenced on the Rio Pongas river, as early as the year 1806, and founded two stations, Basha and Canoffe, each of which was manned by three or four persons. The language had been acquired by some of the missionaries, and buildings erected ; but after ten years' labor, and an expense of not less than \$80,000, the stations were abandoned and the missionaries directed to settle in the colony.

Another station, Yongroo, among the Bulloms, where some buildings were erected, the language reduced to writing, and several years labor bestowed, was also given up, and Mr. Nylander, the missionary, sent to the colony. The efforts which this Society has since made within the colony have been very successful, for their churches there now number about 8,000 members.

When the first Wesleyan missionaries were sent out to the Gambia, they did not design to locate in or near the English settlement, but after several attempts among the adjoining tribes, they retired to the town of Bathurst ; nor did they advance into other parts until settlements were commenced near the points they selected.

Some years ago, the Methodist Missionary Society, under the belief that the settlements in Liberia were detrimental to their work, founded a station a considerable distance inland from the settlements ; but it has since been entirely abandoned, and the missionaries placed in and about the settlements.

Influenced by the same opinion, the Rev. Mr. Bowen, an American missionary, advanced inland from Liberia as far as to Bopora, and there settled, telling the natives that he had no connection with Liberia. But the consequence was, that, when taken with fever, he was robbed of all he had, and was obliged to send to Monrovia for help. President Roberts sent men to bring him in, but after his recovery he did not resume his work at Bopora. These persons found that although the bad example of the settlers is

often really a great hindrance, yet it is not so fatal as bad example and bad law both, which are apt to be met with from the chiefs.

Mendi Mission was established in 1840, in the Sherbro country, under the protection of a native chief, but after suffering many wrongs from that same chief and others, who afterward drove him away, it was necessitated to apply to the English colony for redress and protection.

But the great importance of this field grows out of the

RELATION WHICH LIBERIA SUSTAINS TO THE HEATHEN TRIBES ON ITS TERRITORY, AND IN ALLIANCE WITH IT.

There are in Liberia at least as many as 100,000 native heathen, and about 7,000 settlers. There are, then, more than ten heathen to one settler, and since many of the settlers can hardly be called civilized, the proportion of uncivilized to civilized is much greater than ten to one. These heathen are living on the land purchased from them by the settlers, and great numbers make at least transient homes in the settlements and towns of the colonists, where they get employment. The younger ones of them crowd into the families of the settlers, and into the mission schools, and many thus reared are married to the settlers or their children.

It is evident, therefore, that these native tribes will not, as was the case with the North American Indians, be driven back; but since they and the settlers are the same race, they will mingle together and become one people. But with this large mixture of heathenism, what will the compound be if the strongest enlightening influences are not, in the meantime, brought to bear on this heathen population? It cannot be supposed that these few settlers can educate and prepare such overwhelming numbers of heathen for a republican government.

But both settlers and natives have the same destiny, either upward by the force of the institutions of Liberia, or downward by the pressure of heathen ignorance and corruption. But if additional aid is not afforded, and 500 miles of the coast is given up to that state of things resulting from the return of partly enlightened people again to heathenism, the sink will be so broad and deep as to engulf themselves and the surrounding tribes in almost hopeless ruin and misery; and, perhaps, hundreds of years will pass before another movement for their relief will be begun, or at least brought to bear upon them.

This failure, too, will be the failure of American Christians, for Liberia is their enterprise.

On the other hand, how wide is the scope and how benign the influence of this enterprise, if the necessary aid is afforded!

The field is already large, and if the boundaries of Liberia were to remain as they are, it would require a vigorous effort on the part of the various denominations of this country to supply it. But since the adjoining tribes will, by degrees, learn the superiority of civilized institutions, and will continually sell out to the republic, there is no possibility of knowing where its limits may eventually extend; and since its enlargement thus will be in proportion to the strength of its moral and religious influences, the various denominations may, by increasing these influences in the republic, reach even to distant tribes; and there is reason to hope that Liberia will not cease its operations till it shall have subdued the dense forests of the West Coast, and converted them into fruitful fields—exterminated the infamous slave-trade in all its borders—elevated its people to respectability and moral worth—planted the Gospel and civilization on its whole line of coast, and carried them far back to the interior tribes.

AFRICA'S EVANGELIZATION AND THE COLORED PEOPLE OF THE UNITED STATES.

Under this head, a writer in the *New York Colonization Journal* states that at the General Conference of the African Methodist Episcopal Bethel Church, held in Cincinnati in May last, the Rev. John Morgan was chosen as a missionary to proceed to Africa, and invested with full power to build churches, ordain ministers, and report the success of his mission to the next General Conference, which will sit in Pittsburg four years from the adjournment of the last. This step the writer thinks cannot help but bring the attention of the colored people to consider well the claims which Africa has upon them. He represents the members of the Conference as having the highest confidence in Mr. Morgan, and that it is his purpose to proceed to Liberia this fall. The Editor of the *Journal* well says this is a right movement.

LETTER FROM BRO. BEAUMONT.

The letter which follows furnishes some interesting facts relative to the present condition of Yoruba. Bro. Beaumont says: *My Dear Sir:*

I received your note of Oct. 25th on my arrival at Ijaye, which was 21st ult., and would have written in reply to it ere now had it not been for the detention on the road. I just this morning received my trunk and a few other things belonging to me. I make mention of this circumstance for the purpose of giving you some idea of the tardiness with which things are transferred from place to place, in this country. I am not prepared at present to write an essay or anything that would be very interesting. I will therefore tell you something about the country. I have been very agreeably disappointed in finding that the notion I had formed of Africa, and which I believe prevails more or less in the United States, does not at all correspond with Africa in reality. I had always associated sterility and barrenness with Africa. You cannot therefore well imagine what my surprise was on finding lofty trees and well cultivated fields. The country from Lagos to Abeokuta (the way we came) is more than half way, an unbroken wilderness. The remainder is in a state of high cultivation. The notion that the people do not understand how to cultivate the ground is a great mistake. They probably understand the nature of the soil as well as any people on earth. They know exactly what will grow on the different kinds of soil which they cultivate, and therefore never sow or plant their crops in places where they will not grow. Their manner of farming, as a matter of course, is very different from that in the United States. Yet it appears to be remarkably well adapted to the country, and the people who practice it. The principal implements in their farming operations are a kind of a hoe or mattock and a cutlass, which they use in cutting down sprouts and shrubs. They raise a species of corn in great plenty. Great quantities of yams, (not the yams of the Southern States,) plantains, bananas, with many of the vegetables common to the United States, such as beans, okra, onions, &c. In some parts of the country they raise cotton pretty extensively; which is manufactured into a kind of cloth that is worn by the natives. In Abeokuta, a man told me that by next year he expected to have ten chiefs engaged in raising cotton which he intends to ship to England. The company owning the steamers which carry the mail be-

tween Africa and England have for the purpose of encouraging African trade, promised to carry the cotton free of cost. The cotton which I saw in Abeokuta appeared to be much rougher and not near as fine as that raised in the United States. It is said that the chiefs have promised to abstain from war if they can get any other employment. If so, their attention being turned to raising cotton will doubtless have a good effect. The total failure of their last war expedition will doubtless also contribute to render war unpopular. One of the chiefs had boasted that he would bring back four hundred captives; but on returning brought nothing but two cows and had lost some of his men besides. He was so much ashamed that he would not enter the town by day, but waited until night; and afterwards kept himself concealed for several weeks. The want of success in the expedition was attributed to the prayers of the white men.—*Home & Foreign Journal.*

THE BASSAS.

The Spirit of Missions for last month gives an account of a recent missionary tour among the Bassas. Mr. Rambo, of the Episcopal Mission, ascended the St. John's River for some distance, (spending his first night at Bexley, seven miles from Bassa village, with the Rev. Mr. Von Erp, an educated and pious native preacher in charge of the Northern Baptist Mission in that place,) and proceeding the next day to King Ben's Town, some distance from the river, where he was permitted to preach to some eight or ten men, women and children, some coming in after the first gathering. They were attentive, and the King invited Mr. Rambo to come and preach again. Mr. Rambo then directed his course towards St. John's mountain, fifteen miles distant or twenty-five miles (in a straight line, twenty,) from the sea shore. The ascent towards the mountain was gradual and the walking very bad. Mr. Rambo returned to Bexley on the fourth day; having travelled in all some 40 miles, and preached six times in four villages. Mr. Rambo finds his congregations small, the people being scattered abroad in very small villages. He writes, "April 9th, preached to three women on a farm, being all I could gather—April 10th, held the weekly cottage lecture in the Mission House. April 14th, walked four miles distant in the bush to Andrew's town and preached to the Bassas. I was much pleased with Andrew, the head man. He speaks some English. His town con-

tains some twelve houses, and some forty or fifty people, including children. April 16th, walked four miles to Mado's town in the bush.—The village was of good size; had seventeen houses and numbers fifty inhabitants; only eight adults could be collected, to whom I preached my first sermon."

"The Bassas are a tall, slender race, and do not compare well with Kroomen or Greboes, in physical or mental vigor. They are, however, a docile, peaceful tribe, and furnish good subjects for missionary labor. The only well-directed missionary efforts that have been made among them have been made by the Northern Baptist Board. And they, indeed, have done but little for some years. The last white missionary and his wife, in that Mission, returned to the United States last January a year, after two years residence. Mr. Vonbrun has a native school still, and preaches to the Bassas. There are two native teachers beside.

The field is, then, nearly unoccupied. May the Lord raise up native and other colored laborers to carry on the work, as

whites are so slow to come and enter upon it."

GENERAL REMARKS.

"If the Bassas are few, and scattered within ten or fifteen miles of my residence, they at least afford an encouraging field for missionary effort. Those near this Liberian settlement, are somewhat under the laws of the government, and practice few of the most horrible heathen customs. But few gree-grees are seen or used. Witchcraft, so far as I can learn, is little practiced. No sassawood is given. The Sabbath is more or less regarded, when the chiefs know on what days it comes. They are attentive hearers of the Gospel. They will give their children up freely to be instructed in schools and as servants to the Liberians. I shall have no difficulty, when I am allowed to open a native school, of procuring fifty scholars, if I want them. Those exciting palavers, so many, and often so mischievous in the large Grebo towns, are almost unknown in these small villages. They are all of one family—the chief, his sons and grandsons, with their wives and children."

WE are grieved to hear that the Rev. A. B. QUAY, so long the faithful and efficient Agent of the Pennsylvania Colonization Society, died at Rochester in that State,

on the 22d ult. His memory will be cherished by many friends. The Rev. J. MORRIS PEASE, we regret to hear, died on the 28th ultimo, at Auburn, N. Y.

Receipts of the American Colonization Society.

From the 20th of August to the 20th of September, 1856.

NEW HAMPSHIRE.

By Rev. Dennis Powers:

Newport—Collection in Cong.Ch.

\$35, Collection in Meth. Ch.,

\$8.....

43 00

Merriden—C. S. Richards, A

friend, Stephen Wingate, E.

T. Rowe, each \$2; Miss A.

Ela, Mrs. A. B. Morrill, S.

H. Richards, Calvin Thayer,

each \$1; S. B. Duncan, \$5,

Henry Wells, Mary S. Bates,

each 50 cents. Students in the

Academy—James Blakely, C.

H. Camp, G. H. Tucker, A.

Little, H. P. Smith, Orlando

Leach, J. W. Bragg, C. H.

Woods, A. Stebbins, E. Smith,

J. B. Little, G. F. Chapin,

M. B. Boardman, G. O. Little,

F. A. Kendall, M. R. Chase,

Geo. Wilcox, C. Wheeler, T.

G. Haley, H. K. Moore, D.

A. Dickinson, C. H. Richards,

F. B. Dodge, F. W. Wiscoll,

W. E. Buntin, S. H. Jackson,

J. T. Classon, W. H. Child,

H. R. Williams, each \$1;

Ladies in the school, \$15;

Collection in school, \$15.....

77 00

By Capt. Geo. Barker:

Keene—Daniel Adams, M. D.,

\$5, Rev. W. O. White, Mrs.

H. Appleton, each \$2.....

9 00

Charlestown—George Platt.....

5 00

Claremont—George Ide, E. L.

Goddard, ea. \$1, Mrs. Upham,

\$3.....

5 00

Cornish Flat—Mrs. F. M. Ripley,

\$2, B. Wellman, \$1, Cash 25

cents.....

3 25

Hanover—Prof. E. R. Peaslee,

Prof. Shurtleff, each \$1.....

2 00

Lyme—Miss Eunice Franklin,

\$3, Hon. D. C. Churchill, \$5,

Rev. E. Tenney, C. Skinner,

Mrs. M. C. Smith, R. Storrs,

Samuel Farnworth, each \$1,

Cash 25 cents, Thos. Perkins,

A. O. Dickey, each \$1.....

15 25

Orford—Mrs. Lucy Campbell,

Rev. Enos Merrill, each \$1...	2 00
Haverhill—C. Reding.....	1 00
Piermont—Rev. J. S. Davis.....	2 00
Bath—Rev. Mr. Boutelle.....	1 00
	165 25

MASSACHUSETTS.

Newburyport—Ladies' Coloniza- tion Society of Newburyport, by Mrs. Harriet Sanborn....	45 00
Northampton—John Clarke, for life-membership of A. C. S...	50 00
	95 00

RHODE ISLAND.

Providence—By Rev. Jno. Orcutt, Dr. G. S. Stevens, \$9; Cash, Seth Adams, Caleb Segrave, each \$5; B. White, \$3; W. C. Snow, J. H. Day, W. B. Law- ton, F. Fuller, Miss Mary S. Dean, each \$2; A. G. Durfee, H. Anthony, W. Viall, Cash, D. Sisson, W. S. Greene, Cash, Edwin Wright, Z. W. Holden, R. C. Taft, B. Barstow, G. F. Gilmore, each \$1; G. W. Hall, W. S. Merrill, each 50 cents..	50 00
Barrington—By Capt. Geo. Bar- ker: Rev. F. Horton, Cong. collection.....	12 00
	62 00

CONNECTICUT.

Fairfield—Collection in the First Congregational Church and Society, by S. A. Nichols, jr., NEW JERSEY.	31 09
Pitt's Grove—Church collection, by Rev. Dr. Janvier.....	20 00

VIRGINIA.

Ohio County—Legacy of George Pursell, deceased, Wm. Max- well, Ex'r., by Rev. James Hervey.....	50 00
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ALABAMA.

Green Springs—By Rev. Dr. Ba- con: Rev. Henry Tutwiler...	100 00
Montgomery—By Rev. Dr. Bacon: Thos. M. Cowles, Esq., \$50, John Powell, \$10.....	60 00
	160 00

LOUISIANA.

Clinton—By Rev. Dr. Bacon:— Wm. Silliman, Esq., \$50, Da- vid Pipes, Esq., \$20.....	70 00
Bayou Sara—By Rev. Dr. Bacon: Daniel Turnbull, Esq.....	100 00
	170 00

MISSISSIPPI.

Centreville—A. G. Cagle, Dr. J.	
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J. Engle, each \$10; Rev. W. Winans, D. D., \$7; Mrs. Mar- tha Winans, \$1 25; Henry Germany, \$1; Charles Ger- many, 50 cents; Robert Free- land, 25 cents;—by Rev. Dr. Winans.....	30 00
Rodney—By Rev. Dr. Bacon:— John Murdock, Esq., Mr. Daniel, each \$100.....	200 00
Vicksburg—By Rev. Dr. Bacon: Mrs. M. P. Wills.....	20 00
	250 00

OHIO.

Xenia—From the following mem- bers of the Colonization So- ciety of Greene County, viz: John Van Eaton, J. C. Mc- Millan, each \$10; M. Nunem- aker, \$5; Robert Hamel, 50 cents; by J. C. McMillan, Esq. Legacy of James Collier, de- ceased, by Aaron Harlan, Esq. Executor, \$50.....	75 50
Martinsburg—By J. C. Stockton, Esq.—Uriah Reese, \$5; A. Barnes, R. Barnes, each \$2; Hon. Wm. McCleary, Meker Bell, M. M. Davis, Thomas Rogers, Rev. Mr. Hervey, Stephen Cook, Mrs. Elizabeth Dillon, James Lyons, A. S. Maffit, H. Elliott, Geo. Mc- Williams, each \$1; William McWilliams, Wm. H. Parks, each 50 cents; Others, 75 cts..	21 75
Ashland—T. C. Bushnell, D. S. Sampsel, A. Porter, each \$2; Rev. J. Robinson, Rev. J. N. Carman, Rev. W. Whiteman, Rev. O. Culler, J. Jacobs, Messrs. Squire, Mr. Oswalt, Mr. Desbury, Mr. Ralston, Mr. Zimmermap, J. W. Boyd, Wm. Wasson, A. Huffman, Mr. Jones, Mr. Gates, Schrock & Clark, each \$1.....	22 00
Iberia—Rev. J. B. Blaney, Dr. J. M. Briggs, each \$3; J. Col- mery, J. Graham, each \$2; Owen Tuttle, Dr. J. Paxton, R. Jeffry, Mrs. E. B. M. Bow- land, Mrs. V. Colmery, Sam'l Shunk, A. P. Francis, D. Blane- ney, J. Shunk, E. B. Shaw, each \$1; Mrs. L. C. McMillen, 50 cents, Miss J. A. Knight, 25 cents; Others, \$1 25.....	22 00
Chester ville—W. F. Bartlet, \$2; Isaac Struble, R. E. Lord, G. W. Shurr, W. Shurr, D. Reese, J. Biggins, Dr. H. W. Main,	

each \$1; A few friends, \$1 50;	
John McCracken, C. W. McCracken, each 50 cents, 8.	
McCracken, 25 cents, E. M. Cox, 35 cents, A friend, 25 cts.	
Others, \$2 90.....	15 25
Honner—Edwin Williams, Rev. Mr. Wheaton, each \$1.....	2 00
Collections in the following places by Rev. B. O. Plimpton, viz:	
Little Mountain, \$6 75; Kittland Center, \$9 50; Ashtabula West, \$18 25; Twinsburg, \$23 22; Hudson, \$13; Granger, \$1; Ackron, \$1 60; Middleburg, \$6 50; Ashtabula East, \$6 50.....	86 32
Pleasant Hill—Collection in the Presbyterian Church, Rev. S. Wilson, pastor, by R. Conner, Esq.....	14 35
	259 17

INDIANA.

Princeton—Mrs. Jane Kell.....	10 00
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ILLINOIS.

Jacksonville—William Thomas, Rev. J. Rucker, each \$10; J. B. Smith, B. Stevenson, each \$5; Rev. G. Rutledge, Mr. Sansom, each \$1; by Rev. J. C. Finley	32 00
Petersburg—Dr. J. Allen, W. B. Peake, each \$10; D. C. Brown, \$5; G. Wilson, \$2; T. Peake, T. P. Garretson, each \$1; J. Riggins, Mr. Montgomery, each 50 cents; by Rev. J. C. Finley	30 00
Springfield—Rev. J. G. Berge, Wm. Yates, E. R. Ulrich, A. Lincoln, E. R. Thayer, each \$10; Rev. B. V. Dodge, J. V. Dodge, R. Officer, J. Bunn, N. H. Ridgeley, John Vredenburg, J. Williams, David Brown, each \$5; J. E. Crosby, \$3; T. Lewis, \$2; J. K. Lewis, Dr. J. Todd, E. Moore, C. C. Brown, Cash, each \$1; by Rev. J. C. Finley.....	100 00
Sugar Creek—Church collection, by Rev. James Stafford.....	16 00
	178 00

WISCONSIN.

Beloit—Part of Legacy of Mrs. Love Colton, by Rev. A. L. Chapin.....	250 00
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CHOCTAW NATION.

Doakville—Donation from Rich. Wall, colored, by Rev. C. Kingsbury	25 00
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Total Contributions.....\$1,406 51

FOR REPOSITORY.

NEW HAMPSHIRE.—Claremont—Nathaniel Cowles, to Aug. '58, \$5; By Capt. Geo. Barker—Jonas Livingston, to Nov. '57, \$3; G. S. Nott, to Nov. '56, \$2; Albert F. Winn, to Sept. '57, \$1; Simeon Ide, on account, \$1. Keene—By Capt. Geo. Barker—John Elliot, to July '58, \$2; Geo. Tilden, to June '56, \$1. Meriden—Dea. Dan. Morrill, to Nov. '56, \$2; Rev. C. T. Rowe, to June, '57, \$2; S. Duncan, to Nov. 1856, \$1. Cornish Flat—Mrs. F. M. Ripley, to Nov. '57, \$1. Hanover—Prof. E. R. Peaslee, to Nov. '56, \$1. Lyme—F. F. Dodge, to June, '57, \$3; Asa Thornton, to June, '57, \$2; D. C. Churchill, on account, \$5. Haverhill—Hon. John Page, to Jan. 58, \$1; Phineas Spalding, M. D., for '55 & '56, \$2; Hon. C. R. Morrison, on account, \$2. North Haverhill—R. M. Swasey, to Oct. '56, \$2. Bath—John French, M. D., on account, \$3; Chester C. Hutchins, Ira Goodall, Esq., each \$5; to Jan. '57.....	52 00
VERMONT.—North Thetford—D. W. Closson, on account.....	5 00
CONNECTICUT.—Meriden—Gen'l Walter Booth, to June, '57....	1 00
DELAWARE.—Brandywine—John Hayes, for 1856.....	1 00
GEORGIA.—Riceborough—John S. Andrews, for 1856	1 00
KENTUCKY.—Bowling Green—Judge A. W. Graham, to July, '58,	3 00
OHIO.—Martinsburg—Uriah Reese, to April, '57, \$1, by J. C. Stockton. Chesterville—Rev. S. K. Hughes, to Aug. '57, \$1, by Rev. J. C. Stockton.....	2 00
ILLINOIS.—Jacksonville—Rev. G. Rutledge, to Sept. '57, by Rev. J. C. Finley.....	1 00
TEXAS.—Jefferson—Mrs. D. Albrook, to Jan. '58, by Rev. C. Kingsbury.....	3 00
CALIFORNIA.—San Francisco—Young Men's Christian Association, to Sept. '57.....	1 00
LIBERIA.—Greenville—H. B. Stewart.....	1 00

Total Repository..... 71 06

Total Contributions..... 1,406 51

Total Legacies..... 350 00

Aggregate Amount.....\$1,827 57

